TO DIE IS GAIN.

A

DISCOURSE

DELIVERED IN WEST FAIRLE, VT.,

APRIL 19, 1871,

AT THE FUNERAL OF

MISS MARY A. QUIMBY,

Who died there, April 17, 1871,

AGED 29 Yrs.

BY REV. SILAS McKEEN, D. D.,

OF BRADFORD, VT.

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NOTICE.—Not a paragraph of this discourse had been written at the time of its delivery; but a copy being earnestly requested for the press. the author has, from recollection, furnished this, such as it is ; which he submits to the wishes of the bereaved family, with sincere desire that the animating considerations which it presents, may minister consolation to them, and others also.

To die is Gain.

PHILIPIANS I: 21.

For me to live, is Christ; and to die, is gain.

In this world of probation, we often find ourselves in circumstances so trying, that we hardly know which of the calamities that threaten us, is the most to be deprecated; or which of the inviting alternatives, seemingly within our reach, is most to be desired. Our minds are painfully exercised; and, if actuated by a right spirit, we choose that infinite wisdom and gooduess should determine for, and effectually guide us.

Paul esteemed it a great privilege to live and labor, and even suffer, for the edification, encouragement and comfort of the people of Christ, for the promotion of his kingdom and glory on earth. But, believing, as he did, in a future state of existence, in which all the truly pious will be perfectly holy and happy, he felt that, to depart and be with his Savior, would be, for him personally, far better than to remain in this state of labor, conflict and suffering. He felt that, for him to die, would be gain, inexpressible. Death for him had no terrors. He regarded it as a friendly official, sent by the Lord of all, to release him from the manifold trials and suffering of the present life, and bring him into the full enjoyment of that rest which remaineth for the people of God. Between two objects so desirable, he was in a strait; he hardly knew which, all things considered, to prefer; but could heartily say, the will of the Lord be done. Happy is the individual who has attained to a state of mind so exalted and peaceful, so heavenly, and in all respects desirable.

May a similar experience be ours. Though it is appointed unto all men once to die, we need not, through fear of death, be, all our lives, subject unto bondage. We know not when, nor where, nor by what means, our removal from time to eternity will be effected; but need not, on that account, be anxious. If by faith and love, united to Christ, and thus prepared to meet our God, death can do us no injury. To all such death must and will be gain.

But in what respects is it gain for the truly pious to die? An eminently suitable theme of contemplation is this, while attending, as we are, the funeral of this estimable and dearly beloved young lady, who, confidently, peacefully and sweetly trusting in her precious and all sufficient Saviour, rejoiced to go and be forever with him and all his saints in glory.

For the friends of Christ to die, will be gain, in regard

1. To desirableness of, location of residence.

In this world, a vast proportion of the human race, and among them a great number of the excellent of the earth, are destined to dwell in very forbidding and uncomfortable places; some amid the perpetual snow and ice and piercing cold of the polar regions, and others in tents on the scorching sands of the tropical deserts; some have their abode in miserable huts, in wilderness places, and others in the dreary garrets and noisome cellars of crowded cities; and others still find their lodgings in caves and dens of the earth. Among the many who have, comparitively, comfortable homes, there is a great deal of moving from place to place, in search of more desirable situations. Those whose lot is cast in the most healthful and charming places, whose lands are the most highly cultivated and productive, whose mansions are as convenient and superb as wealth and art can make them, must still, in their thoughtful moments, be sensible that all their pleasant things are liable to destruction by the sweeping tornado, the ravages of war, the lightnings of heaven, or even the torch of the midnight incendiary. Some childish indiscretion, or luckless accident in even the careful use of fire, has laid many a pleasant home in ashes. Be our abodes here as they may, our possession of them is brief, and utterly precarious. The places which know us now are destined, within a few years at longest to know us no more.

How very different from all this will be the location and mansions of departed saints. That there is, literally, not merely such a state, but such a place, as heaven, and that it is surpassingly magnificent, beautiful and delightful, destined to be the eternal home of all who love God and delight in his service the scriptures do most plainly teach. We cannot, while in our present state, determine the place in the material universe occupied by that celestial city, and must be satisfied with saying, it is where Christ, who ascended to heaven in the body, now is, and visibly appears; where

Enoch and Elijah, who were translated without dying, now are; and where the innumerable multitude of departed saints whom Paul and John, in ecstatic vision, saw engaged in the most exalted worship, are still worshipping and rejoicing, with joy unspeakable and full of glory. If united to Christ by a living faith, we shall soon know; for he has prayed that all who ever should believe in him, may be with him, where he is, and behold his glory. In the descriptions of the heavenly city, by the inspired writers, the power of language seems to be exhausted in setting forth, in bold, figurative terms, its marvellous magnificence, delightfulness, and absolute permanency. There all enjoy the same privileges and are alike happy, to the full extent of their ever increasing capacities. And when all has been said, both Isaiah and Paul confess that, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. Still, enough, one would think, is revealed, to convince us that heaven, as a place of abode, is incomparably better and more desirable than earth.

2. Death, to the truly pious, will be gain, as it regards their bodily state and comfort.

These natural bodies, though fearfully and wonderfully made, and in many respects adapted to our comfort, are still, in consequence of sin, made subject to weakness and weariness, to sickness and sorrows, to a multitude of diseases and disasters, to be bruised and broken, and afflicted with loathsome, incurable sores, and tortured with excruciating pains; and if saved from some of these evils, and continued with tolerable comfort to old age, we must feel its infirmities, submit to its humiliating decrepitude, and finally leave our worn out, lifeless, and putrifying bodies to be buried out of the sight of the living. A great part of our time and care and labor, while on earth, is necessarily devoted to the business of providing food and raiment and habitations, and other things, for our bodily comfort. It requires a continual effort to live; and then, when health is enjoyed, our physical appetites and passions require constant vigilance, and strong restraint, or they will, in their blind impulsiveness, sweep away both body and soul to destruction. No wonder, that the apostle should say; We that are in this tabernacle do groan, being burdened.

At death, all these bodily diseases, pains, and temptations are terminated; and while the remains of the saints are resting in the grave, they are rejoicing in glory.

To the dying penitent by his side, the expiring Savior said, this day thou shalt be with me, in paradise. When the pious Lazarus died he was at once convoyed by angels to Abraham's bosom; and when Paul desired to depart, it was not to sink into a dreamless sleep, but to be with Christ, in his kingdom. Blessed are the dead who die in the Lord, from henceforth. Their transition from earth to heaven is immediate. One moment, suffering here, the next exulting in freedom and life eternal, there. Is there not great gain in such a change as this?

But this is not all; the bodies of departed saints are destined to rise again, wonderfully improved. The hour is coming in the which all that are in their graves shall hear the voice of Christ, and come forth; they that have done good unto the resurection of life; and they that have done evil unto the resurection of damnation. The dead in Christ shall rise first. Their bodies, which were here so frail and infirm, which were so often filled with disease and suffering, and went to the grave in corruption and dishonor, will be raised incorruptible, powerful, immortal, and glorious; and while the same as before, yet so refined, and in a sense spiritual, as to fit them entirely for the exalted services and holy enjoyments of the heavenly world. Then they will neither hunger or thirst, grow weary, or be subject to disease or pain or deformity or the infirmities of age, any more; but filled with immortallity and adorned with supernal gracefullness, will be fit associates for their former spirits, now completely sanctified and glorified. When you shall see the vast assembly of the redeemed standing at the right hand of their judge in the final day, every one shining in the beauties of holiness, and crowned with honor, you will be satisfied that for them to die was gain.

3. The saints after death will be completely delivered from all mental distresses and disquietudes.

Though it is our duty, and would be greatly for our comfort, while in this life, to commit ourselves entirely to God, in well doing, and to believe, confidently, that he will give grace and glory and withhold no good thing from them that walk uprightly, yet, such is our natural infirmity, and the weakness of our faith, that we are all prone to be inquiring, what shall I eat, what shall I drink, and wherewith shall I be clothed; will prosperity, or failure, attend this or that undertaking; will this sickness end in life, or death, who will take care me, if I should live to old age, or of my family, if I should be cut off in the midst of my days? We

are afraid our buildings will be consumed by fire, that our treasures may be stolen, or other losses, and calamities befall us. In view of duties neglected and transgressions commited in times past, conscience upbraids and distresses us; and as we look forward to death, and the final judgement, with its momentous consequences, we shrink from the prospect. Even the truly pious are not generally so assured as they wish to be that they will at last be approved, and the painful thought often recurs to them, that many who entertained strong hopes of salvation will be overwhelmed with dissapointment in the day of final decision, and how do I know that it will not be so with me ?

But, when those who have heartily received Christ Jesus as their Lord and Savior, are called away from this world, all these corroding cares, doubts and fears, reproaches of conscience and painful forebodings will cease. Then the doubtful race of life will have been successfully run, and the prize of a glorious immortality secured; the battle with foes within and without, with the great adversary and all his forces, will have been fought, and victory complete and eternal gained. Filled with their Redeemer's spirit, clothed in his righteousness, justified freely by his grace, and recieved into the mansions of his love, their peace will be as a river and their righteousness as the waves of the sea. Their confidence in the infinite wisdom, goodness and power of God, will be perfect; and they will rest in his love. Their wills will be in perfect accordance with his pleasure, their every desire completely satisfied. Then "they will hunger no more, neither thirst any more; neither shall the sun light on them nor any heat; for the Lamb which is in the midst of the throne shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes." Here, then, is another great advantage gained.

4. For the friends of Christ to die, is gain, because they thereby secure a great increase of the most desirable knowledge.

While in this life we have, at the best, but very imperfect conception of the exceeding odiousness and criminality of sin, or of the surpassing beauty and excellency of true holiness; many of the dispensations of divine providence appear to us exceedingly dark and mysterious; the scheme of redemption through the atoning sacrifice of Christ, contains depths of wisdom and love, of mercy and justice, which we are utterly unable to fathom; the state of departed souls, between death and the resurrection, is involved in

great obscurity ; we are troubled with difficulties in regard to the resurrection of the dead, in what respects will the body raised differ from that which died, and in what other respects will it be the same ; the transactions of the final judgement, the state and everlasting occupations of the saints in light ; the place of the finally lost, with the nature and degree of their sufferings, and many other matters pertaining to the world to come, often painfully exercise our thoughts, but can, in this life, be but very imperfectly understood. We try to look into them, but they seem shrouded in darkness, and we feel our need of divine illumination.

To the upright there ariseth light in the darkness. When, renovated and sanctified by the Holy Spirit, we enter the eternal world, we shall know experimentally what it is to be with Christ in Paradise,and shall have vastly clearer views of his glory, than we ever had or can have in the present life. We shall know where heaven is, and what the appearance, the employments, and the exalted blessedness of saints and angels there. Then we shall be filled with admiration of the wisdom, power, and glory of God, as exhibited in creation, providence and redemption ; and will praise him for all his dealings with us in this present life. When our bodies are raised from the dead incorruptible, immortal and glorious, all anxieties and misgivings in regard to the resurrection will be succeeded by perfect knowledge, and the transactions of the final judgement will no longer be matters of speculation and conjecture, but of well known fact. Then we shall see as we are seen and know as we are known, and be more advanced in knowledge and wisdom than any man of great attainments in learning and science, whether philosopher or theologian, inspired prophet or apostle, while on earth, ever was. And thence onward our progress in the knowledge of God and his wonderful works will be, to our unutterable satisfaction, interminably increasing. In this view it will be gain for the righteous to die.

5. To such it will also be gain to die, because they will at death experience a complete deliverance from sin, with all its defilement.

By nature we are all dead in tresspasses and sins, and utterly polluted with iniquity. Hence the absolute necessity of regeneration, and of sanctification by the Holy Spirit in order to ever enter into that kingdom where all are perfectly holy. When thus renewed, we loathe sin, and hunger and thirst for righteousness. We long to be deliver-

ed from every propensity to evil, to be made entirely pure in heart, and to be thoroughly cleansed from every stain of moral pollution. Still, so depraved are our natures, so many are the temptations which beset us, so practiced in deception is the adversary, ever seeking to mislead and ruin us that we must, if successful, work out our salvation with fear and trembling. The Christian life is a life of continual warfare; and so often do we fail in duty, and sin in some way or other, that we have daily cause to be deeply humbled, and to implore, most fervently, the divine forgiveness, and the indwelling of the Holy Spirit to keep us from falling, to work in us to will and do, as God sequires, and to sanctify us wholly. So it was with the most eminent saints in days of old. Their humiliating experience, and longing desires found expression in such terms as these—"There is not a just man upon earth that doeth good and sinneth not." "If I say I am perfect, it shall also prove me perverse. I abhor myself, and repent in dust and ashes" "Innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head, therefore my heart faileth me,—O God, wash me thoroughly from mine iniquity, and cleanse me from my sin; create in me, a clean heart, O God, and renew a right spirit within me." "I pray God your whole spirit and soul and body be preserved blameless, unto the coming of our Lord Jesus Christ." With these humbling views, and fervent aspirations, the feelings and earnest desires of the truly pious, now on earth, are in agreement. And at death, if not before, the work of complete sanctification in them will be finished.

The Scriptures plainly teach that all true beilevers in Christ, that all who have been regenerated and made partakers of the divine nature, will immediately after death, be recieved into that rest which remaineth for the people of God, they are convoyed by angels to that kingdom which no unclean thing can ever enter, they are blessed henceforth, every stain of sin has been washed away, they are, in spirit, one with Christ, clothed in robes of righteousness, and filled to the extent of their capacities with all the fullness of God. Then their past conflict with depraved propensities, within, and strong temptations from without, their reproofs of conscience, and groanings to be delivered from the pollution and power of sin, will have ceased forever; and they will feel and know that they are perfectly conformed to God, entirely filled with his spirit, and in all respects pleasing in

his sight, and fit to be associated with angels in the enjoyment of his everlasting love. This, surely, is a consumation most devoutly to be desired. What Christian would not be willing, would not rejoice, in God's good time to pass through the valley and shadow of death, to secure it?

6. To the children of God it is gain to die, on account of the better state of society, and higher enjoyments of friendship, into which they will then be introduced.

This is an ungodly world, a world lying in wickedness, through which it is extremely difficult to pass without feeling, to our injury, its evil influences, and being contaminated by its pollutions. The fashions and habits, the amusements, conversation and pursuits of even select and cultivated worldly society are, extensively, unfavorable to a life of piety. Many of our dearly beloved friends and relations manifest no interest in the things of religion, and afford us no encouragement in our endeavors to live and walk with God. Even those who are united with us in the faith and fellowship of the gospel, are, like ourselves, too worldly minded, and often, though unintentionally, draw away our thoughts and affections from heaven to themselves, and would, if possible, keep us perpetually with them here, on earth. These affectionate relatives we dearly love, and it is hard to part with them—hard for a loving mother or father to pass away into eternity leaving a family of children in such a world as this—hard for an affectionate daughter, or son, to leave weeping parents, sisters, brothers, and other loved ones, and go away into that unseen world, that eternal state, from which, until, the final resurrection of the dead, no return to earth is to be expected.

Still to the heirs of salvation, even in regard to social endearments, death will be gain. Those pious and beloved ones whom they left in this vale of tears, will soon be with them there, wonderfully improved and exalted, to be seperated from them no more. And others whom they left in a state of carelessness in regard to their final state, may, through a consideration of their good counsels, examples, and peaceful deaths, and by the renovating power of the Holy Spirit granted in answer to their prayers, be converted, and come up to join with them in the love and everlasting enjoyment of God their Saviour. And then if we are Christians indeed, we shall meet with all our beloved ones who have entered heaven before us, and who have been waiting with intense desire for our coming. O, how inexpressibly delightful, to see them so happy, and to feel that

they and we will be thenceforth indissolubly united.

The doctrine of heavenly recognition and social enjoyment is not only eminently reasonable, but is plainly taught in the holy scriptures. When the servants of God in ancient times, departed from this life, they were spoken, of as being gathered to their people. Abraham, Isaac, and Jacob, Moses and Elijah, long after their decease are represented as still living and rejoicing in the kingdom of God. The pious beggar Lazarus, and the penitent thief, were at death received immediately into Paradise. John in vision saw an innumerable multitude of departed saints engaged in the worship of God. Heaven is the destined home of, all the children of our heavenly Father. There the saints of all ages and countries, those of the highest fame, and of the deepest obscurity while on earth, those who died in infancy, in blooming youth, at the meridian of life, or bowed down under the infirmities of extreme age will meet, all full of life, energy and goodness, all resplendent in the beauties of holiness, in perfect union of sentiment and, feeling, all loving each other with a pure heart fervently, rejoicing in each others happiness, especially in Christ and his salvation, with joy unspeakable and full of glory. A sweet and blessed thing it is for all the members of a family here to be united in love and religious worship ; but incomparably more sweet will it be to be perfectly and forever united with the whole family of God in the fellowship of heaven

7. For the children of God to die, will be gain on account of the more exalted services in which they will hereafter be engaged.

While on earth we are doomed to a life of servitude to our mortal bodies. To supply them daily with food and raiment, to protect them from injury, to minister to them when diseased and suffering, and perform similar offices of kindness to others dependent on our care, or needing our charity, must necessarily occupy a great portion of our mortal existence. Many of the services which we are obliged to perform are not merely wearisome and exhausting, but decidedly disagreeable and humiliating. They have no tendency to improve our minds, to refine our feelings, or to prepare us in any way to move in the higher spheres of honor and usefulness. From earthly cares and labors and sufferings we must not look to any desirable connections, positions, or distinctions in this life, to any success in worldly business, but to death itself for complete deliverance

When those whose affections are placed on things.

above, pass away to their final home, from all these bodily wants, from all these wearisome and degrading services, they will be entirely and forever free; free, surely, while their bodies are reposing in their graves, and no less free when they shall be raised up, incorruptible and glorious. In the heavenly world we shall be in the most eligible circumstances and enjoy the best possible advantages for mental improvement; to be forever advancing in the knowledge of God and of his wonderful works. Saints who have been long in heaven must be eminently qualified to instruct, and delight to communicate knowledge to, those of later coming, and unto whom every thing will be so strange and delightful. There, perfectly united in love, they will delight to converse together on themes the most exalted and interesting, and to lift up their united voices of gratitude and praise to their divine Benefactor. Admitted into the immediate presence of the King of kings and Lord of lords, and made welcome to all the privileges of sons and daughters, their position and employments will be not less honorable or delightful than those of the angels who from the morning of creation have dwelt in the light of his countenance, and been swift as lightning to execute his high behests. There they will enjoy, continually, the most desirable religious privileges, and be forever united in the most exalted worship of God. The apostle John, who was favored with a wonderful vision of the saints in glory, says, "I beheld, and lo, a great multitude which no man could number, of all nations and kindred, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." And all the angels, with reverence the most profound, united with them, "Saying, Amen: Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God, forever and ever. Amen"

Surely it must be gain, unspeakable, to exchange the humble occupations of this life for services so sublime, so transcendently delightful and glorious.

Finally, To the pious it will be gain to die, because they will then be forever with their blessed Saviour in glory. "Sirs, we would see Jesus." Highly favored were they who, during his ministry on earth, had the privilege of listening to his divine discourses, and beholding his wonderful miracles. Happy, indeed, were his disciples who for years enjoyed the privileges of personal conversation with him, of

being led by him in their devotional exercises, and of witnessing the admirable spirit and perfect example which he, at all times exhibited. With what reverence must his terrified apostles have regarded him, when he, with conscious authority, said to the raging winds and waves, "Peace, be still;" and there was immediately a great calm! What rapture must have filled the minds and hearts of the favoured ones who were with him on the mount of transfiguration, when his face did shine as the sun, and his raiment was white as the light, as he conversed with Moses and Elias regarding the decease which he was about to accomplish at Jerusalem!

But visions and privileges, still more enrapturing, are continually enjoyed by all the saints in heaven, and await all the truly pious on earth. Our blessed Savior, while on earth, prayed for all who ever should believe on him through the word of his apostles, that they may be with him, behold his glory and be one with him, even as he and the Father are one; and that prayer, in its full meaning, will be fully answered. If true believers in Jesus, we shall, on departing from this life, immediately find ourselves with our Immanuel in glory. We shall there behold him, not as a man of sorrows and acquainted with grief, but supremely exalted and happy; not, as while here, raising an individual now and then from death to life, but shall hear him utter a voice which shall bring forth from their graves the whole multitude of the dead, both righteous and wicked, to appear before him; we shall see him, not as he appeared when unjustly accused and condemned at Pilate's bar, not clothed in mock emblems of royalty, with a crown of thorns on his head, or expiring on the cross, insulted by the taunts and jeers of cruel scorners, but himself seated, with supreme authority, on the throne of universal and final judgement, as God over all and blessed above all forever; his incorrigible enemies trembling and confounded before him; while ten thousand times ten thousand, and thousands of thousands, of saints and angels will profoundly adore, and most fervently bless and praise him. Then we shall not only see him in his glory, but be transformed into his likeness, and filled with his spirit, be so far as possible, one with him, and fully enjoy his everlasting love. Then he will say Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; and they will all enter with him, into life eternal, Surely every believer in divine revelation must be convinced that to the

truly pious it will indeed be gain to die.

These considerations must, it seems to me, be very consoling to the parents, brothers, sisters, and other relatives and friends of the beloved young person whose funeral we are now attending. To you, Mary A. always so loving, considerate, kind and amiable, was justly dear. It is but natural and reasonable that you should feel that you have experienced a sore bereavement. When the ties of such endeared relationship are sundered by the stroke of death, painful sensations must be felt, and tears be allowed to flow. On a similar occasion even Jesus wept. Still, the belief that death to her has been gain, must be exceedingly comforting. I would wish her beloved Pastor were able to be present, to tell us more, than so much of a stranger as I am, can know, of her religious experience. Some things, however, have been, by a brother of congenial spirit, related to me, to which I cannot forbear to refer. The consideration that she sought the Lord while he was to be found, and so early in life considered and prepared for the solemn event which has now occurred, that she in the bloom of youth consecrated herself to her Saviour, and united with this branch, of his church, and thence forward, to the day of her death, lived in accordance with her profession, and was so sweetly resigned to the divine will under all her sufferings, and was so supported by the hope of a blessed immortality, must minister sweet consolation to your weary and sinking hearts. When in reply to her own inquiry respecteng what the medical council which had just been held, thought of her case, she was tenderly informed that they could see no ground of hope, she was not disquieted at all, but said, that was what she expected ; and added, "It is all right." "I am not afraid to die." "I hope in Jesus." "His name is precious." On one occasion she said, "When I try to pray," meaning for herself, "I can't think of any thing to pray for; God has given me all I want, I am perfectly contented." Under her severest sufferings she seemed perfectly reconciled to the will of her heavenly Father. When drawing nigh to the close of this life she said, "I love to talk about Jesus, all the time," and seemed to feel more and more that her Saviour was really present to sustain and comfort her. She conversed freely, with the friends around her, on the infinite importance of being seasonably prepared for the solemn hour of death, and said "Oh ! you will need a Saviour then." To various absent friends she sent messages of love, entreating them not to fail of meeting her in heaven.

On one occasion after resting a little, she said, "Can't some one thank Jesus for his great goodness to us all?" Which, for her satisfaction, was done. She would have been pleased to have been restored to health, to live, and do good to others, but as God had otherwise ordered, was happy that his will should be done; and hoped that her death might be the means of life and salvation to at least some of the dear ones whom she was leaving, as she feared, unprepared to meet their God. She had not so great ecstacy as some departing believers have expressed, but enjoyed great peace, and a hope in Christ well grounded, and full of immortality. We must believe that to her death has been gain, inexpressible; and that she is now with her Saviour and with all his saints in glory.

Therefore, my friends, bless God for his great goodness to her; and to you all, in having favored you with her presence and loving kindness for so many years. He has done all things well. Bear away her lifeless but still precious form to the resting place of the dead, and lay it gently down, to sleep with its kindred there. In the morning of the final resurrection it will, at the call of her and our glorious Lord, be restored to her, resplendent in beauty, full of life and energy, and destined to a glorious immortality. God grant that you may all, in that day, be approved as good and faithful servants, and be eternally blessed and happy with her, thenceforth, in the kingdom of our God.

A few words, to this audience generally, and I will detain you no longer. My fellow travellers to eternity, you see it is a great and most blessed thing to be true believers in Jesus; that to such death itself must be gain. They are destined to triumph over the king of terrors, and, on passing away from this world, to ascend, at once, to a state infinitely more exalted and desirable. We must all die, we know not how soon: and which would you prefer, to die the death of the wicked, or that of the righteous? to find in death the loss of every thing you hold dear, of all enjoyment, of all hope, and by it be ushered into a state of remediless dispair and woe, and to have your final portion with reprobates?—Or would you not rather say, Let me die the death of the righteous, and let my last end be like his? Would you not choose to share with the followers of Jesus in all the glory and blessedness which await them in their Redeemer's presence, approbation, and everlasting love?

If you would die animated and cheered by a well grounded hope of a glorious immortality, come now humbly,

yet with confidence, to the blessed Redeemer, and cast yourselves entirely and forever on his mercy. He is now calling to the ends of the earth to look unto him and be saved. If you have already regarded his invitation, and cordially complied with the only terms of salvation, plainly stated to you in the gospel, it is well; your lives are hid with Christ in God, and when he shall appear, you will appear with him in glory. But, if you have hitherto neglected salvation, we entreat and charge you, by all that is desirable in heaven, or to be dreaded in eternal perditon, by the authority of God, and the wonderful love and compassion Christ, that you neglect no longer. If you hope for divine support and consolation when every earthly source of comfort shall have utterly failed, hope that to you it may be gain to die, O, delay not to come to Jesus now, and devote yourselves heartily and forever to his service. To-morrow it may be forever too late. He is a most blessed Saviour. To his matchless name be glory and honor, dominion and power ascribed, now and forever.

AMEN.